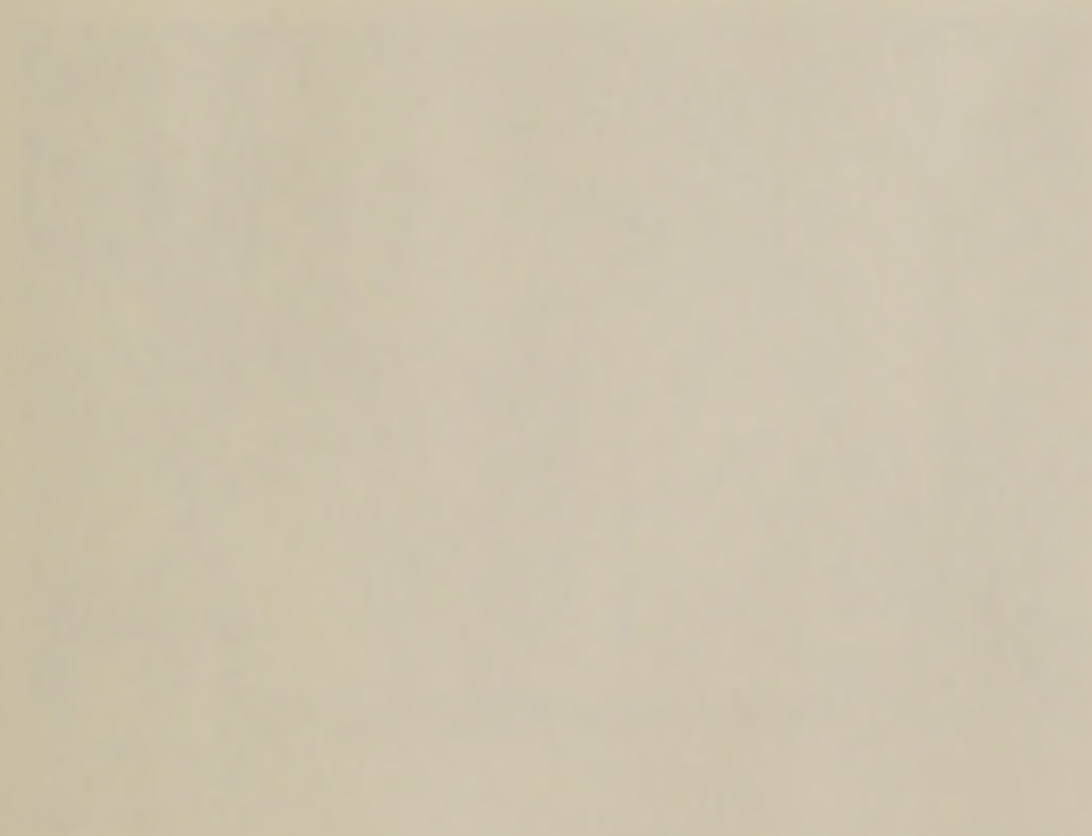


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Centennial

Chesterfield Baptist Church

1848 - 1948



Chesterfield, New Jersey

DEDICATION

Dedicated to the memory of those who have walked before us; to those who established this church; and to those whose faith, prayers, and consecrated service have contributed to the history written here.

OUR STATEMENT OF FAITH

1. We believe that the Bible, composed of the Old and New Testaments, was uniquely inspired by God; that it is completely trustworthy and the final authority in all matters of faith and conduct.
2. We believe in one God eternally existing in three persons—Father, Son and Holy Spirit.
3. We believe that Jesus Christ was conceived of the Holy Spirit, born of the Virgin Mary; that He lived a sinless life, and through His death on the cross provided the only means of salvation to man. We believe in His high priestly intercession for believers, His personal and visible return to the earth.
4. We believe in the personality of the Holy Spirit whom the Father sent to convince the world of sin, of righteousness, and of judgment; and to regenerate, sanctify, and comfort those who believe in Jesus Christ.
5. We believe that all men by nature and by choice are sinners, and that salvation is a gift of God, received only through personal faith in the Lord Jesus Christ.
6. We believe that baptism is the immersion of a believer in water, in the name of the Father, and of the Son, and of the Holy Spirit.
7. We believe that the Lord's Supper is a memorial of Christ's death, to be observed regularly by believers, until He comes.
8. We believe that a New Testament church is a body of baptized believers, associated for worship, fellowship, service, and the spread of the Gospel throughout the earth.

THE CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, and having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God and angels, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to give it a sacred preeminence over all institutions of human origin;

To contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger;

To abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech;

To be slow to take offense, but always ready for reconciliation, and, mindful of the rules of our Saviour, to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word.

HISTORY OF THE CHURCH

Prepared by Evelyn Harrison

Remember the days of old, consider the years of many generations:
ask thy father, and he will show thee; thy elders, and they will tell
thee. Deut. 32:7.

Our little Baptist church grew directly from the faithful work of two young ladies from Philadelphia, Miss Margaret Burtis and Miss Margaret Keen. In 1839, they started a Sunday School in an old school house on the outskirts of the village, which until 1881 was known as Recklesstown. The Lord blessed their efforts, for soon there were 69 scholars gathering there, besides officers and teachers. Later, they returned to the city, but kept in touch with the school by visiting it occasionally and bringing with them a student from the Baptist School of Philadelphia to preach. The first of these was Thomas D. Anderson, afterwards the noted D.D. of New York City. Thus, the first seeds of the Gospel were sown in Recklesstown.

Soon there was an effort made to build a Presbyterian church, but for some reason the plan fell through, and the materials provided were removed to Columbus.

In the meantime, the Baptists in this area were not idle. The very first entry in the old record books of the church, record the following: "Minutes of the first meeting held at Recklesstown to make the necessary arrangements to build a Baptist meeting house. Agreeable to public notice, a meeting of the subscribers and others friendly to the erection of a Baptist church in Recklesstown, was held at the house of James Pearce on Wednesday evening, May 19, 1847." B. R. Brown was elected chairman, and a building committee was appointed. At the second meeting, two weeks later, the first board of trustees was appointed, as follows: John W. Cox, B. R. Brown, Wm. Tilton, Robert Newell, J. W. Brown, Wm. S. Pearce, and Job Gaskill. After much discussion, it was decided to build a frame structure, and a building plan by Thomas Larzelere, of Columbus, was finally adopted.

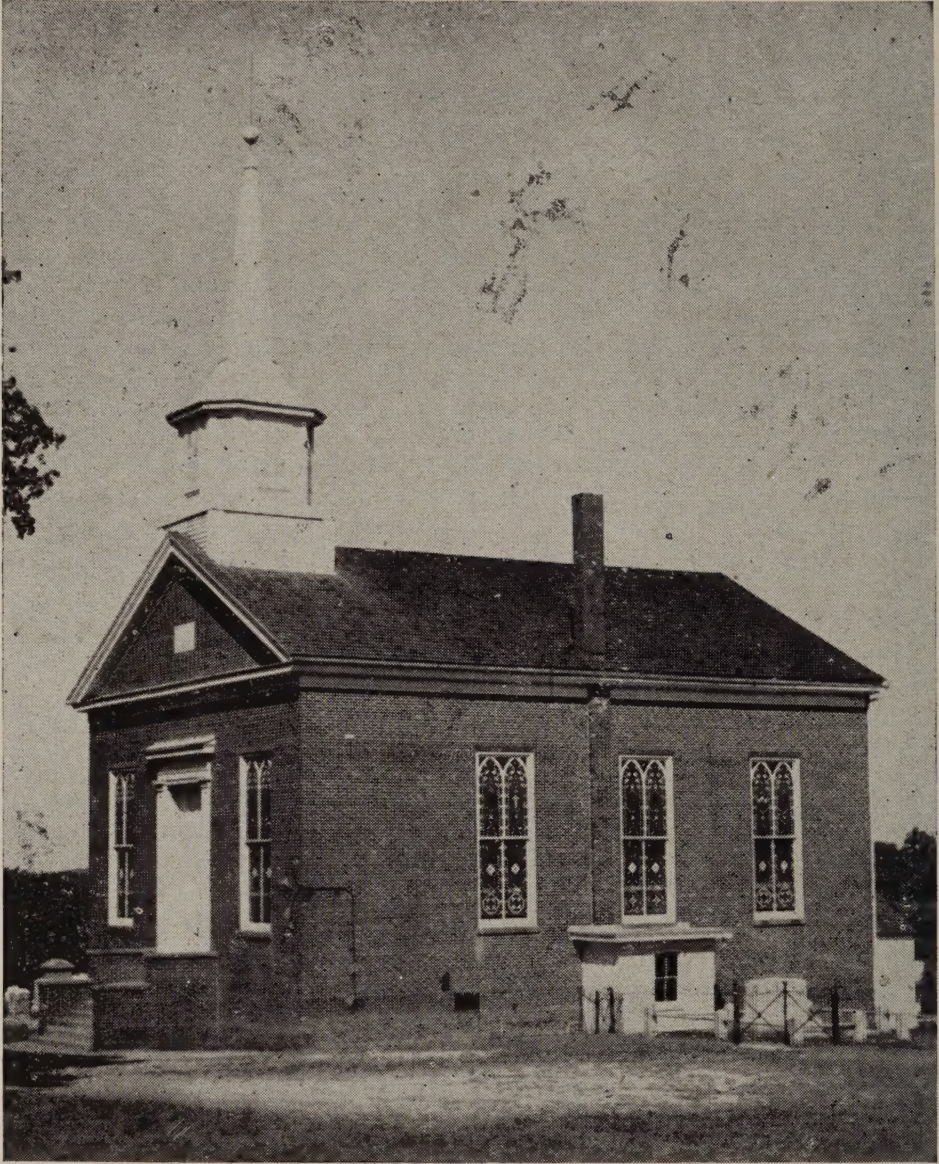
One of the trustees, J. Wardell Brown, son of Judge Abraham Brown of Mt. Holly, gave a building lot by deed dated Aug. 19, 1847, to the Baptists with the provision that no part of it be used for burial. At that time, the Baptists were under the leadership of Rev. Job Gaskill of Columbus.

The church was soon built at a cost of \$1,600, and was 34x46 feet. A lovely centerpiece, still beautifully preserved, was presented for it, by Aaron H. Burtis, of Philadelphia, and put in place in the ceiling by A. L. Burtis. The church was dedicated to the Lord's service January 25, 1848, with the Rev. A. Armstrong of Upper Freehold, officiating. It is the centennial of that dedication that we are celebrating today. This is the event for which we especially praise God, for it was He, who enabled our church fathers to establish a work here that has lived for a century.

In the beginning, services were conducted every two weeks, usually by the pastor of the Jacobstown church, Rev. J. M. Carpenter. Through his efforts, with the help of Jos. K. Holloway, money was raised by subscription to pay the church debt. Other denominations were privileged to meet in the building, provided their services did not conflict with the Baptists.

At the close of 1867, a great revival came and 105 confessed Christ, and were baptized by Rev. Charles Kain of Jacobstown, who had been conducting the meetings here. In those days, converts were baptized in the local millpond, regardless of the weather or the season. In that winter, in one service alone, 55 followed Christ in baptism.

Under the guidance of Rev. Kain more than 50 members of the Jacobstown church living in this vicinity, with a few from the Columbus and Hamilton Square churches met together on Jan. 14, 1871, to discuss organizing themselves into an Independent Baptist Church. A letter, composed at the meeting, and still pre-



JACOBSTOWN BAPTIST CHURCH

served in the church records, is worth repeating: "We, whose names are hereto appended, members of the Jacobstown Baptist Church, living in the vicinity of Recklesstown, being persuaded in our minds that a distinct organization, known as the Baptist Church of Recklesstown, would have the effect to strengthen and promote the interests of religion in our midst, do hereby respectfully ask that letters of dismission be granted us for the purpose of organizing ourselves into an Independent Baptist Church. And, in making this request, we would express the hope that the change in church relationship contemplated by this movement, may not have the effect to weaken in the least the chords of Christian affection which have united and held us together for so long. In our weak and inexperienced condition we shall need the sympathy, prayers and encouragement of our sister churches, and to which of them may we look so hopefully as to her who will sustain to us the relation of spiritual Mother? And especially as we shall be the first-born, and for the time being, the only child of our honored and worthy Mother. Pray for us, that we may grow in numbers, in strength, and in all the graces of the spirit, and so prove by the grace of God, a child of which you

shall never be ashamed. The names appended are as follows: Jos. K. Holloway, James S. Rulon, Abraham Rulon, W. A. N. Higgins, Thos. F. Doran, Dr. J. G. Whitehead, Edward Satterthwaite, Zilphia Burtis, Mary Regan, Sarah Rodgers, Eleanor Pearce, S. A. Holloway, Mary E. Newell, Rosanna Fales, Margaret Newell, Mary Holloway, Rebecca Reed, Amanda West, Hannah W. Rulon, Wm. B. Sharp, John R. English, Robert W. Holloway, Elizabeth Warner, Mary Smith, Phebe Reed, Ann Pearce, Lavinia Reed, John B. Burtis, George Warner, Jos. W. Hart, Maurice Selfridge, Wm. Pepler, Henry C. Luke, Edward McClasky, Michael Rodgers, Jos. Pearce, J. Wainwright Newell, Hester Rulon, Mary Warner, Martha Sharp, Hannah Satterthwaite, Almena B. Holloway, Martha English, Mrs. Whitehead, Annie L. Doland, Anne M. Jewell, Ella Burtis, Mary Claypole, Adaline Chafey, Mary Shinn, Janette Johnson, Mary Anna Holloway, Emma Brewer, Ann Holloway, Elizabeth Irvins, Elizabeth McClasky, Ann Smith. From the Columbus church came Robert and Ann Newell; from Hamilton Square, Jacob and Martha West and Edward K. West. These, then were the charter members of our church. On Jan. 28, 1871, the church was organized, and its first clerk, T. F. Doran appointed. Five deacons were elected by ballot: Jacob West, Robert Newell, Jos. K. Holloway, J. R. English, J. C. Rulon. They adopted, as expressive of their views, "the doctrines of grace, the ordinances of the Gospel, the articles of faith, with the covenant attached thereto, known as the New Hampshire Declaration of Faith and found in the Baptist Church manual by J. Newton Brown."

Jacobstown agreed to share their pastor's services with Recklesstown, receiving \$200 and a donation towards his salary, he to preach in the latter church on Sunday afternoon. A few days later, a council of the pastors of neighboring churches convened and a recognition service for the newly organized church was held. Within a few weeks a communion set had been purchased, and money raised for an organ. In May of that same year it was voted to join the Trenton Association.

The Rev. A. C. Thomas followed Mr. Kain as joint pastor of the two churches, but by 1873, the little church at Recklesstown was able to call a pastor of its own. Martin L. Ferris, a licentiate, of Cold Springs, N. Y., was called and a few months later, ordained. A place was found for him to board, and he served as our first resident pastor for seven years. It was a fruitful seven years, too, for the records show a series of special "experience meetings," at which the church covenant was read, and new converts related their Christian experience and were in most cases, received into the church, after baptism. If the meeting exposed any doubt of their conversion, they were promptly rejected. It was Mr. Ferris, too, who built the pulpit which is still in use today, from lumber provided by the Mite Society.

From 1880 to 1886, the church was led by L. S. Colburn, and the Rev. R. G. Lamb. After the resignation of Mr. Lamb, there was no regular pastor for more than two years, and the pulpit was filled by supplies. In 1887, just when the church seemed to be declining, special meetings were held by Rev. C. E. Cordo of Bordentown. The Lord blessed those meetings, and many more confessed Christ. On New Years Day, 1888, 27 were baptized in Stillwell's millpond. Of that group, Mrs. Mary Johnson Harker, and Mrs. Jennie Tatum Forsythe, are still living. At the time, Mrs. Forsythe was a girl of seventeen. She remembers every detail of that baptism. It was a bitter cold day. The candidates, in their black baptismal robes with small white collars, marched slowly down the road, in pairs, singing the hymn, "Shall We Gather at the River." Ice had been cut from the pond earlier that morning, and the pastor stood in the icy water. At the edge of the pond a deacon stood ready to help as each one came forward. Mrs. Forsythe can still recall the icicles that formed on her sleeves, as she moved away from the pond to the nearby millhouse. Yet no one was known to suffer any ill effects from the experience. In this day of comfort and convenience, one can look back to the faith of our church fathers with wonder and respect, and thank God for it.

The Lord's blessing continued, church membership increased, and soon an-

other attempt was made to secure a pastor. A parsonage was needed and Anthony Bullock gave the church a plot of ground on which to build one, by deed dated Aug. 8, 1888, situated nearly opposite the church. The building was erected at a cost of \$1,400. Through subscriptions the Ladies' Mite Society and the Sunday School were able to raise \$750. A mortgage was placed on the building and paid off gradually, the Mite Society paying \$275 of the principal.

No history of the church would be complete without some mention of the Ladies' Mite Society. Organized in 1872, it was always a strong factor in the well-being of the church. Miss Anna R. Johnson became its first president, and Miss Zilpah Burtis its first secretary-treasurer. After the first year, the ladies met at the home of the members once and some times twice a month. Meetings opened with a prayer, and ended with the singing of a hymn. There were "select readings," and lectures on the Bible, for "entertainment and purposes of instruction," and refreshments were served. Dues in those days were 5c a month. It began as a "mite," but as the years passed, the accomplishments of the Society were anything but small. It was the Mite Society that bought the first Pulpit Bible and bookmark, the first carpet, and the old chandelier; it was the Mite Society that cushioned the old pews of the church, provided baptismal robes, insured the church building, paid the sexton; and when there were debts to be paid, repairs made, or new church work to be financed, it has the Mite Society that launched the campaign for funds. Usually, their first efforts were to raise money by subscription, but if that failed to meet the need, festivals were held. The very first one of these was a peach festival, in August 1874. It must have been well-attended, and a huge success, for the Society cleared \$464. In other years, there were strawberry festivals in the spring, and great harvest festivals in the fall, when people from many miles around, gathered here in the church yard for refreshment and a social time. The Society held many "sociables" in private homes during the year too. Silver offerings were collected, and they came to be known as "dime sociables." All through the years, the record of the Ladies Mite Society has been one of consistent and faithful service. In 1920, it became the Ladies Aid Society, and as such, is still functioning today.

From May, 1888 until 1900, the following pastors served the church: Rev. A. Millington 1888-1892; Rev. A. I. Alexander 1893-1895; Rev. E. M. Ogden 1895-1899. In July, 1896, the name of the church was officially changed to the Chesterfield Baptist Church. On Oct. 1, 1900, the Rev. Merritt Miller came, having been called in July. During his pastorate, the village was blessed with another revival, and on the afternoon of May 5, 1901, an impressive baptismal service was held. Two old faded newspaper clippings were found describing the event, one of them placing the number of baptized at 34, the other at 136. But let us turn to the church records for the following description: "This church held Baptism at Stillwell's Millpond at 2 o'clock p. m. It being a beautiful, bright sunny day, the service was very largely attended, it is estimated by 1,000 people. Rev. Merritt Miller, our pastor, being unable to administer the ordinance on account of having but one arm, the Rev. James Lisk, D.D., pastor of the Bordentown Baptist Church, kindly officiated in an elegant manner, making the scene a very impressive and beautiful one." The newspapers described the scene as typifying the "dip in Jordan," and commented especially upon the hymn singing, and the religious fervour that marked the event.

The spiritual life of the church definitely improved. Under the supervision of Rev. Miller, a Christian Endeavor Society was formed; a stable was erected on the parsonage lot, with the assistance of the congregation, both with funds and labor; and a new organ was obtained through a plan adopted by many other churches. Church members and friends, having purchased goods at Wanamakers & Brown to the amount of \$1,500, Mr. Wanamaker presented the church with an organ. In an interesting little ceremony, Mr. Wanamaker came from Philadelphia and made the presentation himself, on October 21, 1902. The church was beautifully decorated with fruits and flowers. Special vocal, cornet, and organ solos were given by friends of Mr. Wanamaker, and he, himself was presented with an

especially fine basket of apples, pears, grapes and other fruits as a gift from the congregation.

Soon after that, Rev. Miller resigned, and in April 1903, Rev. George B. Renshaw was called, serving until Dec. 30, 1904. During his pastorate, a heater was installed in the cellar of the church replacing the old stoves that once stood, one at each side of the church. The expenses were paid by the Sunday School. New pews were installed a few months later. It must have been a welcome improvement, for in her diary, one old-time member commented: "New pews have been put in. Don't we remember slipping a hymn-book between our shoulder-blades and the back of those old pews!"

In the summer of 1905, the building was repainted, inside and out, and a doorway cut in the center of the vestibule. The new arrangement of the pews permitted a center and two side aisles. The pulpit platform was extended from wall to wall, and carpeted like the aisles, the carpet a gift from Mrs. Alfred Holloway's class.

Stained glass windows replaced the others in 1904, some of them as memorials. The two small ones, lighting the pulpit alcove were placed there by the Mite Society, and are inscribed with the names of its first and second presidents. The north window bears the name of Miss Anna R. Johnson, president from 1872 to 1890; the south window, Mrs. Mary J. Herbert, president from 1890 to 1903. Of the other six windows, the first on the right of the doorway, was given by the Burtis and Ridgway families; the second is a memorial to Miss Grace Regan, a charter member of the church; the third, also a memorial, to Robert Newell, superintendent of the Sunday School from 1852 to 1883, and for many years a deacon of the church. On the left, the first window was given by the Christian Endeavor Society; the second by Charles E. Wallace, and Alfred Holloway; the third is in memory of Deacon Jacob West, who died in 1894.

During its 100 years of existence, several small legacies were left to the church. Perhaps the most interesting of these was a legacy left by J. Wardell Brown, conditional upon the existence of debt. As there was none, the legacy lapsed. Other bequests, as recorded in the minutes are: \$300 by Miss Grace Regan; \$200 by Mary Foulks; \$100 by Zilpah Burtis; \$100 by Mr. T. W. Ridgway; \$100 by Mrs. John E. Holloway; \$100 to the church and \$100 to the Ladies Aid by Miss Anna Newell; a triangular piece of ground adjoining the parsonage left by Anthony Bullock. Gifts include \$100 by Mrs. J. E. Holloway, in memory of her husband; \$100 by Pierson Wilcox in memory of Mrs. Edith Gibbs Wilcox. In 1945, the bulletin board which stands on the lawn was given anonymously by Christian friends.

Dr. A. C. Gearheart was called to the church in Oct. 1905. While Dr. Gearheart was pastor, the 35th anniversary of the organization of the church was celebrated by special services, on Sunday, Jan. 28, 1906. Dr. Gearheart was assisted by Rev. E. C. Romine, who married a daughter of the former Margaret Keen. Extracts were read from several histories and photographs of former pastors were displayed. Portraits of Margaret Keen and Margaret Burtis were also on display. At that time 12 of the charter members were still living and four attended services. During the afternoon, services were held in the old school-house, the first home of the Sunday School.

Rev. George Cowan served as pastor from 1907 to 1913. During the ministry of Mr. Cowan, plans were made to build a Baptistry in the church, but it was not until after the church received a legacy of \$200 from Mary R. Foulks near the end of 1912, that the plan materialized. A memorial Baptistry was built with part of the money. It leaked badly however, and in spite of efforts to repair the condition, it never proved satisfactory. Converts were baptized in neighboring churches after that, but in 1917, when a group of candidates sought admission to the church, it was learned that the Jacobstown Baptistry was in need of repairs. At the time, it was decided not to postpone the ordinance any longer, but to hold the baptismal service in Chesterfield on April 8, 1917. A large tank similar to those that are used to sprinkle streets and roads, was placed outside

the church and a hose run through the window nearest the Baptistry. The day was cold, and so was the water. Since there is no back exit to the church, each dripping candidate walked the center aisle, and crossed the street to the parsonage to change. In spite of leaks, sufficient water was kept in the pool to permit immersion, and the service was successfully completed.

After the resignation of Mr. Cowan in 1913, Rev. Aston was called, and served the church until June 15. Then for a period of two years there was no regular pastor. Services were conducted regularly by supplies, but it was a period of trial for the church. There was some discussion about sharing a pastor with the Jacobstown Baptist Church, but it was voted down, and another effort made to secure a pastor. In the summer of 1917, Rev. C. A. Nyland was called, and served for a year. In Dec. 1918, there was a joint meeting of representatives of both the Chesterfield and Jacobstown Baptist Churches to discuss the advisability of having one pastor for the two churches. It was considered the best solution to the problems of the church at that time, and to this day, both Jacobstown and Chesterfield share the services of the same pastors.

Rev. T. W. Evans was called early in 1919, and though his pastorate lasted only until 1922, it was marked by increased activity in the church and Sunday School. In 1923, Rev. David Witte became pastor, and within a few months, many more were received into the church, 19 by baptism and several more by letter. The Lord's blessings continued, and soon there was a large group of young people and a fine men's class under the leadership of Mr. Alexis Clark. With the aid of Mr. Witte, young people from both the Jacobstown and Chesterfield Churches collaborated in publishing a monthly paper, called the "Searchlight." In 1924, the church was wired for electricity, and electric lights replaced the old chandelier of oil lamps. After serving three years, Mr. Witte resigned, and on May 3, 1926, the church voted to call Rev. Lester Lawrence, who also served three years. During that time, several more young people received Christ. It must also have been a period of economic depression for the church, for Rev. Lawrence asked that his salary be reduced \$200. In 1929, a legacy of \$100 left by Zilpah Burtis was used to establish an endowment fund with the Bordentown Banking Co. Later, a memorial gift of \$100 by Mrs. John E. Holloway in memory of her husband, was added to the fund.

In May 1931, Rev. Wm. R. Schillinger became pastor, and in June 1932, was ordained at an impressive ceremony at the Jacobstown Baptist Church. The lean years continued, and Rev. Schillinger also asked that his salary be reduced, by the amount of \$150. The Chesterfield parsonage was sold in 1934 to Mr. Stanley Matthews for \$1,500. It had been rented for many years, because the pastors serving both churches usually preferred to live in the Jacobstown parsonage. Half the money received for the parsonage was placed in the endowment fund, the other half in the building fund.

Rev. Frank Venable followed Mr. Schillinger as pastor from March 1937 to December 1938. In the summer of 1937, a new means of spreading the Gospel throughout this area, began with the Vacation Bible School. The Chesterfield and Jacobstown Baptist churches joined in the work, and classes were held at Jacobstown, under the leadership of Rev. Venable. There were about 20 scholars present in the beginning but due to the faithful work of teachers from both churches, the school has grown steadily in strength and numbers. Each year, a few members have volunteered to provide transportation, and children have been brought in from outlying districts. In the summer of 1947, there were 70 scholars enrolled. Rev. Wm. Montgomery, who served from Feb. 1939 to May 1941, and Rev. Robert W. Sampson, who followed him as pastor from May 1941 to Aug. 1947, both carried on the work of the Vacation Bible School, begun by Mr. Venable. All three pastors were ordained to the Gospel ministry soon after beginning their pastorates here.

In 1939, a determined effort was made to find the church constitution, but without success, so a committee, Vivian Reed, Mrs. Roy Holloway, George Longstreet, under Mr. Montgomery's guidance, was appointed to write a new one. A

few months later copies of the articles drawn by the committee were distributed among the members. After a few minor changes, the constitution was finally adopted in 1941, with the aid of Mr. Sampson.

Because of modernist policies in the Northern Baptist convention, which are contrary to the beliefs of this church, it was decided in 1944, to send much of our support to the new Conservative Baptist Foreign Mission Society. The church voted to send \$50 of its missionary money each year to the Northern Baptist Convention, and all above that amount to the new Society, a policy which is still observed today. Last year a drive for funds for the World Mission Crusade began and the church received pledges amounting to about \$500. Approximately half of this has been collected.

In the brief records of the Chesterfield Baptist Church, there is little to indicate that we have passed through two world wars. Such things live instead in the hearts of the church members, themselves. Although there were many from this vicinity who went to war, only three were members of the church. Carl Tucker served in A.E.F. of World War I, and C. Arthur Miller, Jr., and his sister Mabel Miller, R.N., were called to serve their country in World War II. By God's mercy, all three returned.

Several years ago, penny banks were distributed to members and the proceeds used for the building and repair funds. Covered dish suppers are held when the banks are brought in, which provide a pleasant social time for all. For many years we have planned and worked for a building that will contain Sunday School and recreation rooms. At the present time, our building fund amounts to \$1,219. With the Lord's help, that plan may yet be realized. A few weeks ago, the interior of our church was re-painted and re-decorated, at a cost of \$800 and completed just in time for the annual Christmas program.

Our last pastor, Rev. Robert W. Sampson, resigned in Aug. 1947. For many weeks, the pulpit was supplied by students from Eastern Baptist Seminary. In October a call was extended to Mr. Jack Reif, a student at the Seminary, who because of the demands of his school work, reluctantly rejected the call. Late in November, a joint meeting of Chesterfield and Jacobstown churches voted to call Rev. Arthur V. Allen, pastor of the Moulton Memorial Baptist Church, Newburgh, N. Y. Rev. Allen has accepted the call, and will begin his pastoral duties on Feb. 15. He comes to us with an outstanding record of service for the Lord, having been State Evangelist in Vermont; a missionary for the State of Nebraska, on chapel car Evangel; Associate Superintendent of the Vermont State convention; Detroit's first Director of Religious Education; and pastor of Jefferson Baptist Church, Detroit; First Baptist Church, Springfield, Mass; First Baptist Church of Gloversville, N. Y. Acting pastor of our church from Dec. 20 until Mr. Allen comes is Bill Zulker, Director of the Trenton Youth for Christ, assisted by his brothers, Walter and Chuck.

Church records indicate that there are four persons still living who have been members for 60 years or more. Mrs. Eliza Sexton, living at present in Mrs. Morrissey's Nursing Home, Burlington, N. J., was baptized into the church in 1874. Mr. Harry Johnson of Bordentown, was received by baptism in 1878 and in 1888, Mrs. Mary Harker of New Egypt, and Mrs. Jennie Forsythe of Chesterfield, were baptized. Through the years, many members have made excellent records for long and faithful service. Perhaps the most outstanding of these was the late Thomas W. Ridgway, who served as clerk, and Sunday School Superintendent for 45 years.

And so we come to the end of a century of church history. As we look back through the pattern of events we can see again and again, times of trial and discouragement, followed by periods of blessing and revival. Woven through the pattern is the golden thread of God's faithfulness, and mercy and grace. Beneath it is the lesser thread, but golden, too, of the faithful who have served Him here. Often they were very few, but they were faithful. As we move forward into our second century, ours is the thread to use as the Master Weaver directs. Let us begin by praising Him for His faithfulness to this church, and for the prayers and the faith of those who have walked before us. The message that called this

church into being is still the same message. To proclaim the Gospel of our Lord Jesus Christ is still our task. Let us humbly seek His guidance as we begin our second century of service. To the little church at Philadelphia, the Lord said: "I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. . . . Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." As we stand at the open door of our second century, let us pray that by God's grace, this church may bear fruit till Jesus comes.

ADDITIONS				DISMISSIONS				
Year		Baptism	Letter	Experience	Letter	Erasure	Death	Total
1871	Charter m...	57	3				1	59
1872	.....						1	-1
1873	.....							
1874	.....	53	6	3	1	1	1	59
1875	.....	1	1	1	1	1		1
1876	.....	4	3		6		1	
1877	.....	3			1	6	2	-6
1878	.....	16	5			7	1	13
1879	.....		2		1			1
1880	.....	4	3		3	1	2	1
1881	.....	9			4	3		2
1882	.....		3		7	5	3	-12
1883	.....	3	3		3		2	1
1884	.....	3			2			1
1885	.....	2			1		1	
1886	.....				3			-3
1887	.....		2				1	1
1888	.....	29	7	1	3	34	2	-2
1889	.....	7	2	2	1		1	9
1890	.....		1		6			-5
1891	.....	15	1		8		2	6
1892	.....	2			5		2	-5
1893	.....		7		2			13
1894	.....		2	1	1		4	-2
1895	.....		2		2	1	1	-2
1896	.....				2		5	-7
1897	.....	2	1		5	1	1	-4
1898	.....				5	9		-14
1899	.....	3			1		2	
1900	.....				3		3	-6
1901	.....	31	8	2	1		1	39
1902	.....							
1903	.....		1		4		1	-4
1904	.....		1		2		1	-2
1905	.....		3		3		1	-1
1906	.....	5			1		3	1
1907	.....	1			5		1	-5
1908	.....		5			17	1	-13
1909	.....						1	-1
1910	.....						2	-2
1911	.....	2	1				3	
1912	.....	7	2		1		4	4
1913	.....				2		1	-3
1914	.....				1			-1
1915	.....				1			-1

Year	ADDITIONS			DISMISSIONS			Total
	Baptism	Letter	Experience	Letter	Erasure	Death	
1916				3		1	-4
1917	8						8
1918						5	-5
1919	2	2				1	3
1920	7	2					9
1921						3	-1
1922		2		3		6	-7
1923						3	-3
1924	19	3		3		2	17
1925	4	2		2		1	3
1926				1		1	-2
1927	4			1		2	1
1928				6		1	-7
1929	6					1	5
1930						2	-2
1931		2		2		4	-4
1932	9	1				1	9
1933	4					2	
1934				2		1	-3
1935	4					1	3
1936	4						4
1937	1	7		4		2	2
1938	3		1	4		1	-1
1939		2					2
1940	1			2		2	-3
1941	3	2		2		1	2
1942	2	1		3		1	-1
1943	1			1			
1944	5	1	1	2		1	4
1945	8			2			6
1946		2				3	-1
1947				4			-4
TOTAL	364	104	12	147	86	108	



CENTENNIAL CELEBRATION

Those who attended the five special services that marked our Centennial will surely agree that the Lord's blessing was upon us. It was a time of renewed interest in the church, of happy fellowship, reminiscence and inspiration. After a snowstorm, which threatened for a time to reach blizzard-like proportions, our opening day dawned bright and clear. Thanks to snowplow crews that worked all night, most of the roads were opened, and attendance was large at all services. The church was tastefully decorated, and the many lovely baskets and bouquets of flowers added much to the beauty of the occasion. The program was as follows:

Centennial Sunday, January 25, 1948

11:30 A.M.—Morning Worship Service

Invocation: By Acting Pastor Bill Zulker

Hymn (Congregation)

Scripture: Eph. 5:1-16

Hymn (Congregation)

Prayer

Song: "Face to Face," by the Zulker Trio

Announcements; Offering; Doxology

Solo: "Alone With God," by Chuck Zulker

Hymn: "Take Time To Be Holy" (Congregation)

Chorus: Jesus Never Fails

Message: Redeeming the Time, by Bill Zulker

In his friendly, informal fashion, our acting pastor reminded us of the importance of redeeming our time in the days ahead, in spite of the speed of modern living of worldly amusements, and the many things that would call us away

from service to the Lord. He emphasized the need to tithe, not only our money, but our time for the Lord, and followed by outlining a positive program for the Christian, of self-improvement, culture and spiritual growth through Bible study and prayer; of fun and fellowship not only in the family circle, but with each other, through visiting, and social gatherings; of meditation before acting. People today, he asserted, are just too busy to serve the Lord, but Christians must redeem their time, because the days are evil, times are uncertain, the fields are white unto harvest, and no man knows when Christ may return.

Hymn, followed by benediction.

8:00 P. M.—Centennial Community Service

Prelude: Miss Virginia Wright

Greeting: By Acting Pastor Bill Zulker

Hymn-Sing led by Chuck Zulker

Prayer

Song: "I Was There When It Happened," by Zulker Trio

Scripture: Exodus 3:1-2

Chorus: "Jesus Came Right Down To Me"

Solo: "Ship Ahoy!" by Chuck Zulker

Message: By Rev. J. Norman Martin, Director of Education and Evangelism, New Jersey Baptist Convention

Rev. Martin used as his text Ex. 3:1-5. In telling about Moses and the burning bush, he pointed out that God often must use the unusual, and the spectacular to take men's minds off themselves and turn their thoughts to Him instead; that often He must strike us down before we can see Him. So often God uses the insignificant and the common-place! He reminded us that Christ was born in a common stable, in an obscure little village, because God willed it that way. If man had had anything to do with it, how differently things would have been arranged! He went on to point out that it is difficult to recognize greatness in our own time and in our own midst. Christ, rejected and crucified was an outstanding example. He gave us other examples of individuals who went on to service and greatness, but who were considered failures by their own people. Rev. Martin challenged us as a church to more consecrated service for the Lord, by pointing out that we, like Moses before the burning bush, are standing on holy ground; that even though we are a small church in a little town, God can use us to accomplish much; and that here, in New Jersey where there are approximately 30 persons without a knowledge of Christ, to every Baptist in the State—here is one of the greatest fields for missionary work.

Hymn and Benediction.

Monday, January 26

8:00 P. M.—Old Timer's Night

Greeting: Bill Zulker

Hymn: "God Keeps Us Singing"

Prayer: By Rev. Samuel Peak, of Bordentown

Singspiration, led by Chuck Zulker

Special saxophone numbers by Warren DuBell, of Florence

History of the Church, read by Mrs. Mabel Stadler

Hymn: "Shall We Gather at the River," requested by the Congregation

Time of Reeminscing: One of our old-time members, Mrs. Jennie Forsythe recalled how the pulpit platform looked in the old days. The old-time baptisms in the local mill-pond were remembered and described, and one old-timer remarked that if we had the same faith as our forefathers, the men wouldn't need their overcoats in church. Rev. Peak remembered that he had been invited to the church once to conduct a prayer meeting, and he recalled the two old stoves that heated the church many years ago, and the old pews that were in use then. Mrs. Eva Croshaw brought a little Testament that was

presented to her in 1918 by Rev. Nyland, for perfect attendance, and she read the little verse that he had written on the inside cover.

Hymn: "Nearer My God to Thee"

Benediction: Rev. Peak

Chorus: "Jesus Never Fails"

Tuesday, January 27

6:30 P. M.—Centennial Supper in the Chesterfield School

The basement of the schoolhouse was beautifully decorated. Behind the speaker's table, against a purple background, in gleaming golden letters, were the words "A Century of Service, Chesterfield Baptist Church." The tables were decorated with little bouquets of sweet peas and fern, and overhead were garlands of purple and white crepe paper. There were two large birthday cakes decorated with rosettes, and the words "100th Anniversary." The supper menu consisted of creamed chicken, mashed potatoes, green peas, cole slaw, cranberry jelly, rolls, butter, coffee, ice cream and cake. The opening prayer was made by Bill Zulker, who also welcomed the guests. The rest of the program is as follows:

Recognition of visitors

Reminiscing by Rev. Lester Lawrence, a former pastor.

Songs and Choruses

Needs of the church: By Wm. Bozarth, in which he described the need for Sunday School and recreation rooms, and for a new heater, and expressed the hope that the church could be raised and basement rooms built to meet the need.

Song: "This Little Light of Mine," by the Zulker Trio

Songs and choruses led by the Trio

Song: "Farther Along," by Zulker Trio

Remarks by Rev. Don Clyde Kite, D.D., of Trenton.

Closings remarks, by acting pastor Bill Zulker

Songs and choruses

Wednesday, January 28

8:00 P. M.—Final Service, with members of Shadyrest Congregation as guests

Prelude by Miss Virginia Wright

Greetings by Bill Zulker

Hymns: "Showers of Blessings," and "Glory to His Name"

Song by Male Quartet

Chorus: Singing led by Zulker Trio

Hymn: "Praise Him"

Testimony time

Chorus Singing

Bible quiz, conducted by Bill Zulker

Hymns: "I Love to Tell the Story," and "Jesus Never Fails"

Song by Male Quartet

Message: A Challenge for the Future, by Rev. V. D. Geren, Director of Shadyrest Bible Conference, Chesterfield.

Using as his text II Kings 7: 1-9, a part of the story of the siege of Samaria by the Syrians, Mr. Geren compared the church to the four starving lepers who sat at the gate of the city. If they went back into the city they would die, if they remained where they were, they would die. There was only one chance to live. They took it and went into the camp of the enemy, only to find the Syrians had fled, frightened by the noise the Lord had made—a sound of a host of chariots and horses. As Rev. Geren pointed out, the Devil is like that. He'll run if Christians will invade his territory.

In the camp, the lepers found all they needed, and much more. After eat-

ing their fill, they hid the remainder of the riches that God had given them. As Mr. Geren put it—they buried their talents. Then, realizing what they had done, they said to each other: "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household. Mr. Geren reminded us that the church must go forward together, as the lepers did, with the same singleness of purpose, into the camp of the enemy. We must give out the Gospel of Jesus Christ, and feed the spiritually starved, and we must never forget that God can meet our every need, if we step out in faith. The night is far spent.

Hymn: "We're Marching to Zion." While singing, the congregation marched around the church, past the platform dropped their offerings in the plate, and back to their seats.

CENTENNIAL GIFTS

The following gifts are gratefully acknowledged:
Flowers

Given by:

The Miller children, in memory of their mother, Mrs. Sarah Miller.
The Miller children, in memory of Mrs. Etta Miller.
Mrs. Bogart Royce, in memory of Mrs. Anderson.
Miss Bessie Johnson and Mr. Russell Johnson, in memory of Tillie and Janette Johnson.
Miss Helen Hornor, in memory of Mrs. Sarah Hornor.
Mrs. J. Allen Hornor, in memory of Mr. J. Allen Hornor.
Mrs. Jos. Vanderveer and Mrs. George Walton, in memory of Blanche and Cecile La Rue.
Miss Sue Miller, Mrs. Alvin Sykes, C. Arthur Miller and Amos Miller, in memory of Mary Wallace Miller.
Mr. and Mrs. Stanley Matthews, Orlando and Mary Van Ness, in memory of Mrs. Anna Van Ness.
Mrs. Chester Martin, in memory of Mr. and Mrs. Howard Sharp.
The Reed children, in memory of Mr. and Mrs. Harry Reed.

Other Gifts

A pair of collection plates, given by Mr. and Mrs. Roy Holloway, in memory of Mr. and Mrs. Alfred Holloway.
A check for \$25.00 from Miss Sarah Harrison.
A check for \$10.00 from Mrs. Mary Harker.

Sincerest thanks are extended to:

Acting-Pastor Bill Zulker and his brothers, Walter and Chuck for their leadership, and the many ways in which they assisted with the Centennial.
Miss Virginia Wright, for her services as pianist.
Mrs. George L. Longstreet, invitations.
Mr. William Bozarth, decorations.
Mrs. Josephine Royce and all other members of the Ladies' Aid who worked to make the supper the success it was.
Mrs. Evelyn Harrison, history and publication.
Mrs. Ella Matthews, charge of flowers and historic display.
Mr. and Mrs. Herman Stadler and all others whose services helped in any way to make the Centennial a success.

CONSTITUTION OF THE CHESTERFIELD BAPTIST CHURCH

As revised and adopted by vote of the Church in 1941

ARTICLE I

Name:

This church shall be known as the Chesterfield Baptist Church, of Chesterfield, N. J.

ARTICLE II

Objects:

This church declares its adherence to the teachings of Christ as set forth in the New Testament. Its objects and purposes shall be:

Section 1. The promotion and advancement of Christ's cause and Kingdom in all the earth; namely, the salvation of lost souls through faith in Jesus Christ as the Son of God.

Section 2. The maintenance of public worship of God.

Section 3. The study and practice of right living as revealed and taught in the sacred Scriptures.

ARTICLE III

Denominational Affiliation

This church shall affiliate with the Trenton Baptist Association, the New Jersey Baptist Association, and the Northern Baptist Convention, and in accordance with the resolution of the Northern Baptist Convention, all delegates elected by the church to be sent to meetings of the above mentioned organizations shall be members who have been immersed. This church shall also co-operate by making all reasonable reports requested. For the sake of uniformity and unity, our denominational attachments shall always be with those churches which are called Baptist Churches.

A majority of the members present who have fully complied with the form of the ordinances of this church shall determine any question which will affect the status of this church in the denomination.

ARTICLE IV

Membership

Section 1. Any person professing faith in the Lord Jesus Christ as Saviour, and giving evidence of having otherwise accepted the principles of the covenant of this church, and after examination by the Pastor and Deacons, may, by vote of the church, and upon baptism by immersion, be received into membership.

Section 2. Members of other churches which adhere to the principles expressed in the covenant of this church, may be received by letters of recommendation and dismission, but if they have not been baptized in the form practised by this church, that fact shall be noted on the record by the clerk, and incorporated in any letter of dismission to another Baptist Church, and such persons shall not be entitled to vote on any question affecting the status of this church in the denomination. With this restriction, and that in Article III, all members shall have the right to vote, and hold office. Members so received shall be called Associate Members.

Section 3. Excluded members may be restored to membership, on confession of their error and giving evidence of repentance.

Section 4. It is to be understood that immersion is the only form of baptism

to be practiced in this church, and this is required of all new converts, and all who desire to become regular members.

Section 5. Any person who has been a member of a regular Baptist Church, and in consequence of any peculiar circumstance shall be unable to secure a letter of dismission, or any immersed adherent of any other denomination, may be received into the fellowship of this church by giving satisfactory evidence of a change of heart, of consistent Christian conduct, and after accepting the Covenant and Declaration of Faith of this church, PROVIDING: they shall have been recommended by the Pastor and Deacons.

Section 6. The vote of reception of members shall not be taken in their presence, and a majority of the members present shall be necessary to elect.

Section 7. A member is dismissed by death.

Section 8. By letter of recommendation and dismissal to unite with another Christian church, when in good and regular standing, all such letters valid for six months, and those receiving them still members of this church until received by another and we are so notified.

Section 9. Members removing from this community into another that contains a church of like faith and order are requested to take their church letters as soon after their removal as convenient, or else keep in touch with this church at least once a year, either by visit or letter, and contribute to the support of this church according to their ability, as long as members.

Section 10. Members who have ceased coming to church or who do not communicate with it in writing, and refuse to contribute to its support, as required by Article IV, Section 9, shall be visited by Pastor and Deacons. If after three months, there is still no response, a letter will be sent notifying them that if no answer is received, their names will be erased from the roll of membership. The member will have three months after the date of the letter to reply. This letter is to be signed by both Pastor and Deacons.

Section 11. Any member publicly guilty of crime, immorality, or scandalous impropriety of which there is no question of guilt, shall be placed on probation for a year, and if after that time, still refuses to repent and change ways, he shall be excluded from the church membership, and shall be so informed by the church clerk.

ARTICLE V

Officers of the Church

Section 1. The officers shall be: Pastor, at least five Deacons, Deaconesses, Treasurer, and six other Trustees, Financial Secretary, Clerk, and others as may be required.

Section 2. Pastor: The Pastor shall be elected at a special meeting of both churches, called for that purpose, the public notice of which shall be given from the pulpit of Jacobstown and Chesterfield Churches two Sundays preceding the election. Three-fourths of all votes cast shall be necessary for his election. His salary shall be fixed by vote of the churches. Whenever a vacancy occurs or is in contemplation, the church shall appoint a committee of not less than three members, who shall, with a similar committee from Jacobstown, be charged with the selection and recommendation of a new Pastor.

The relationship shall continue until terminated by either the Pastor or the churches, which termination shall require the giving of one month's notice by either party.

The severance of relationship on behalf of the churches shall require to be authorized by the votes of a majority (not less than twenty votes in all, at least ten from each church), at a business meeting of which notice of the definite proposal has been given.

The Pastor shall be moderator of all meetings when present. He shall direct the worship, preach statedly to the church, administer the ordinances, and perform other duties incumbent on his office.

Section 3. Election of officers: All officers shall be elected annually for a term of one year.

Section 4. Deacons: The Deacons shall be elected from the adult membership and shall be associated with the Pastor in having charge of the spiritual interest of the church, the administration of the ordinance and the direction of public worship. They shall have charge of the fellowship fund. They shall consider with the Pastor all applications for membership, and shall present a report at the annual meeting of the church.

Section 5. Deaconesses: The Deaconesses shall be elected from the adult membership, and shall assist the Deacons in relief of the poor. They shall inquire after those who absent themselves from the church services, watch for, and welcome strangers, assist candidates for baptism, care for baptismal robes, and preparation of the Lord's supper, and otherwise work and assist the Pastor.

Section 6. Trustees: The Board of Trustees shall be composed of the six Trustees and the church Treasurer.

The Trustees shall hold in trust all property of the church and shall be charged with the management and upkeep of same. They shall not sell, mortgage or otherwise encumber the real estate or other property of the church unless with the consent of two-thirds of the members present at a meeting called in accordance with the provisions of the laws of the State.

They shall keep the church property in good repair, see that the house of worship is comfortably heated and properly lighted, and shall see that the order becoming the House of God is observed inside and outside of the church building.

Four members shall be necessary for a quorum to do business.

Section 7. Clerk: He shall keep a full and careful record of all the doings of the church in the Church Minute Book, and also a complete register of names and residence of each church member, when and how they were received, and if they are no longer members of the church, what became of them. He is to furnish letters of dismission when granted, notify promptly all churches from whom members have been received by letter, preserve a copy of the minutes of each annual association, to promptly hand all communications he may receive as Church Clerk to the Pastor, and perform all other duties pertaining to his office.

Section 8. Treasurer: The Treasurer shall receive and disburse all monies, and shall give a report at regular church business meetings, and an itemized report at the annual meeting.

Section 9. Financial Secretary: The Financial Secretary shall receive all church envelopes and basket collections, and shall receive any other donations of money, and shall keep a carefully tabulated account with each member of the church, and turn over each Sunday's offerings to the Church Treasurer. He shall make a report of the money that has passed through his hands at each regular business meeting of the church which should tally with the Treasurer's report. He shall send statements to members in arrears annually.

ARTICLE VI

Church Meetings

Section 1. Services of worship shall be held every Lord's Day, and other services through the week, as may be recommended.

Section 2. The Lord's Supper shall be observed on the first Sunday of every other month.

Section 3. The annual meeting of the church shall be held the second Thursday in September at which meeting there shall be given a written report from all officers, organizations, and standing committees connected with the church, and elections shall be held for the ensuing year.

The fiscal year shall end August 31st.

Section 4. There shall be a written notice of all church business meetings signed by the Clerk, such notice to be posted in the church at least one Sunday before the meeting takes place.

ARTICLE VII

Furnishing a Ministry

Section 1. Any member who has the scriptural specifications and by zeal and aptness gives evidence that he is called of God to preach the Gospel, and shall have preached before the church, shall be given a license to preach the Gospel of Jesus Christ, provided three-fourths of the members present agree thereto.

Section 2. When any licensed preacher of our church shall desire to be ordained, the Clerk shall so notify the Chairman of the Permanent Council of the Association.

Section 3. A licensed preacher may by majority vote be granted the privilege of performing the ordinances of the church until he is so ordained, or an ordained minister shall be elected. The church shall limit the time that this privilege shall run.

ARTICLE VIII

Organization

The church regards as an integral part of itself all organizations formed among the members for Christian education, fellowship and service, which use the facilities of the church property. Of all such organizations, the Pastor and Deacons all have general oversight, and the church shall expect a report from each at the annual meeting.

ARTICLE IX

Amendments

The Constitution or Covenant may be amended, altered, or stricken out by consent of three-fourths of the members present and voting at any church meeting, provided notice of the intended change has been given in writing at least two weeks before action is had upon it.

OFFICERS OF THE CHURCH

Bill Zulkær, Acting Pastor; Rev. Arthur V. Allen, Pastor-Elect

Mr. George L. Longstreet, Clerk

Miss Helen F. Hornor, Treasurer

Mrs. Anna M. Longstreet, Financial Secretary

Miss Naomi Emery, Pianist

DEACONS

Mr. Harry West

Mr. Gordon Austin

Mr. Bogart Royce

Mr. C. Arthur Miller

Mr. George L. Longstreet

TRUSTEES

Miss Helen F. Hornor

Mr. C. Arthur Miller

Mr. Harry West

Mr. Bogart Royce

Mr. George L. Longstreet

Mrs. Emma H. Harrison

Mr. Gordon Austin

DEACONESSES

Mrs. Jennie Forsyth

Mrs. Daisy Palmer

Mrs. Evelyn Harrison

SUNDAY SCHOOL OFFICERS

Superintendent Mr. George L. Longstreet

Secretary Mrs. Bogart Royce

Treasurer Miss Naomi Emery

Pianist Miss Naomi Emery

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